



A CHINESE GRAVEYARD AT AMOY.

level of desperate enmity to the existing order of things as that of their fellow Anarchists recruited from the less well to do classes.

It is evident that the funds of the Anarchist party, like those of the Nihilists and of the Mafia, are derived from crime, pure and simple—terrorism, blackmail, robbery, fraud, arson and murder being among the agencies employed to fill the exchequer. Some twenty years ago while engaged in a thorough investigation of the Nihilist movement I was led to turn my attention to the question of the origin of the ample funds of which the Nihilist party appeared to dispose. At the time the Nihilist movement maintained agencies in Berlin, Paris, London and in various Swiss towns, where members of the cult were fraternally received and provided with money and the necessities of life. Vera Sassoulitch and other equally noted Nihilists whose acquaintance I then made in Switzerland lived on the borders of Lake Geneva and at Zurich in comparative affluence, without any apparent means of livelihood. The great trial at Moscow resulting from the confessions made in prison by the notorious Nihilist leader Netshaleff brought to light some curious facts concerning this question of funds.

One of the accused, a girl named Idalia Polheim, acknowledged that she had received orders from the Executive Committee to entangle the affections of a wealthy old landed proprietor and then to poison him and rob him of his riches for the sake of the cause. A student named Irushin was forced to admit in the face of corroborative evidence that he had been one of several Nihilists who had persuaded a sixteen-year-old boy at Moscow to murder and rob his own father and then to hand the plunder over to the Executive Committee. Subsequently I likewise ascertained that each recrudescence of the Nihilist movement was invariably accompanied by an extraordinary increase in the number of fires in Russia. Thus, in one summer month alone thirty-five hundred fires were officially reported to have taken place in St. Petersburg, Orenburg, Kozlov, Irkutsk and Uralak, destroying property valued at 12,000,000 rubles. Only nine hundred of these fires could be properly accounted for, and the remaining twenty-six hundred were proved to be of incendiary and in many cases of Nihilist origin. The police were apparently unable to prevent these fires. Small wonder, then, that when two wealthy St. Petersburg merchants of my acquaintance received letters from the Nihilist Executive Committee demanding sums of 20,000 and 30,000 rubles respectively, and threatening them with the destruction of their property by fire and even with death in the case of refusal, they hastened to pay the money. They replied to the inquiry as to why they had not sought the protection of the Government with the following pertinent and wholly unanswerable counter-questions: "If the Chief of Police is unable to protect his own person from attack, or to prevent the arson that is the order of the day, how can we possibly expect efficient protection?"

#### HOW BRESCI OBTAINED HIS MONEY.

It is known that the Italian Mafia obtains by analogous methods the ample funds of which its leaders are able to dispose, and through which, conjointly with terrorism, they are able to control the Parliamentary elections of Sicily, sending to the National Legislature at Rome Deputies who represent not the interests of the island, but of the Mafia.

The Anarchists resort to the same devices. They obtain their money in the main by terrorism and blackmail. A curious illustration of this is furnished in Bresci's own case. Before coming to America he was earning good wages as head weaver in the great Micheli silk mills at Lucca. The chief proprietor of these mills was the Florentine banker, Martinelli. Bresci, who made no attempt to conceal his devotion to the Anarchist cause, held the banker

in such a state of fear for the safety of the mills and for his own life that when he found it necessary to proceed to the United States in the interest of the movement, it was Martinelli himself who paid for the man's passage to America and furnished him with money. Called to account, the banker explained that he had been terrorized into furnishing Bresci with the means of departure, and he cited the old proverb according to which it is prudent to provide golden bridges for the enemy who is in flight.

Now, if Martinelli, a banker and manufacturer, so rich and influential as to be able to secure the removal of all the judicial and police obstacles in the way of the departure of such a well known Anarchist and ex-convict as Bresci, who had spent from 1894 to 1896 in a Sicilian penitentiary, could be forced to do so, it stands to reason that other manufacturers, bankers and moneyed men of one kind and another, less prominent and unable to command the influence and good will of the police and of the magisterial authorities to the same extent as Signor Martinelli, can be terrorized and blackmailed to a still greater extent than himself.

The entire northern part of Italy, differing from the southern portion of the kingdom, contrary to the general impression, enjoys widespread prosperity. Trade and industry are flourishing there. Every factory is at work. It would be interesting to ascertain how many of them are compelled by fear to contribute to the funds of the Anarchist party.

#### RECRUITED IN NORTHERN ITALY.

Curiously enough, it is from these prosperous northern provinces of Italy, and not from the poverty stricken south, that the known perpetrators of Anarchist outrages have been recruited. Cesario, the assassin of President Carnot, was a Milanese, a skilled workman commanding good wages. So, too, was the murderer of the Spanish Premier, Canovas. Lucchini, who killed the Empress of Austria, was well paid as an officer's servant. Bresci's father, a North Italian, like the others, left several thousand dollars besides some land to his children when he died. In no case was the crime of any of these men provoked by the desperation of want or starvation, a point which it is well to bear in mind. The motive in each instance appears to have been insane vanity and a craze for notoriety.

Without funds the Anarchist movement would be powerless, and, inasmuch as the money by means of which the Anarchists are alone able to carry on their struggle, not merely against the monarchs of Europe, but likewise against capitalists, property owners and every defender of the present order of things throughout all parts of the civilized world, is obtained exclusively by crime, it is ridiculous to describe the Anarchist movement as a political organization or to insist upon the necessity of adopting exceptional and extraordinary legislation for its suppression. Since the Anarchist movement cannot exist without the assistance of crime, all that is necessary to keep the movement within bounds is to apply the existing laws with sufficient energy to enable them to serve their purpose of preventing rather than of punishing crime.

Neglect on the part of the authorities to enforce the laws, and the corruption of the judiciary and of the police, contribute more than anything else to the development of such movements as anarchy, a fact which it would be well for people, not alone in the Old World, but likewise on this side of the Atlantic to bear in mind. It is true that Clause No. 3 of the extradition treaty between Italy and the United States provides that there shall be no extradition for political offences. It is also true that regicide is almost universally construed as a political misdeed. But, maintained exclusively by money obtained through crime, like the Mafia, the Anarchist movement—a foreign growth abusing

American hospitality—has assuredly no right to ask indulgence for its outrages by pleading that they are, after all, the "political offences" indicated in Clause No. 3 of the Italo-American extradition treaty. EX-ATTACHE.

#### THE CURIOUS CRAWFISH.

ESTEEMED A GREAT DELICACY BY THE GERMANS AND FRENCH IN THIS COUNTRY.

From The Washington Star.

"The crawfish, which is considered a great delicacy among the German and French residents of this country, is in many respects a curious creature," remarked a fish dealer to a "Star" representative. "It is so tardy in reaching maturity that it requires from twelve to fifteen years to attain its growth, which is between three and five inches. The male crawfish lives in colonies in holes in the river or creek banks, and the female, especially while waiting for her eggs to hatch, prefers to live by herself. The crawfish hunts its prey at night, and begins the quest as soon as dusk sets in. Crawfish are never found in any numbers and never of mature size in waters inhabited by eels or pickerel. The eel is its greatest enemy and destroyer. The crawfish sheds its shell every year, the male in June and the female in July. They are then the most tender and delicate of creatures, and especially prized as bait for bass, as that fish will seldom, if ever, take any other bait than the soft crawfish. For other fish the tail of the hard craw, with the shell peeled off the hard, white, sweet flesh, is very tempting bait, if the angler can get it within reach of the fish he is hoping to catch before it is seized by some living crawfish.

"The most prolific water for crawfish is said to be the Miami River, in Ohio. When the fisherman is after crawfish for bait in that or any other stream he has only to let down a piece of pork, or beef, or any other kind of flesh, or even a piece of potato or turnip, tied to a string. In a moment every craw that can get hold of the bait with its claws will quickly do so. Then, if the string is pulled up slowly and steadily, not a craw will let loose of the bait until it is landed on the bank or in the boat. The fisherman wrenches the tail from the body and casts the latter away. So tenacious of life are crawfish that it is a common sight to see scores of these mutilated bodies crawling about the river banks and returning to the water, where they will live for hours. The craws that are captured in this way are all hard shells.

"The soft shells are so delicate that it would not be possible for them to cling with their claws to a line. They are caught by turning over stones on the bottom of the river, where they hide during the season in which they are shedders. Anglers who want them for bait or food are not the only foes that invade the hiding places of the soft shell crawfish. Bass constantly hunt them, turning over the stones to uncover them with as much skill as the fisherman can. That such enormous quantities of crawfish survive the shedding season in the Miami River is one of the wonders of piscatorial life.

"Although the crawfish will survive for hours and sometimes a day or more the mutilation to which fishermen subject it, it will soon die if laid on its back and kept there. If placed in that position it works violently with its rows of feet and its claws, which seems to soon exhaust it and cause its death. The crawfish will live for a week or more out of water if kept in a cool, moist place. Most people, and especially foreigners, who consider this crustacean a delicacy, have a superstition that they are not good to eat in the months containing the letter 'r,' unlike the belief of the majority of Americans that oysters are only good in such months. It is declared to be a fact by growers and shippers of crawfish that if a thunderstorm arises while they are in transit they will die instantly."

#### THE KANGAROO VALUABLE IN SURGERY.

From The London Chronicle.

It seems not unlikely that the kangaroo, instead of being killed, will be cultivated in the future. M. Brisson, a French surgeon, says that there is likely soon to be an exceptional demand for the animals in consequence of the success attending the use of kangaroo tendon in the hospitals. It has been employed in scores of instances to tie up the fractured bones of a man's leg, in order that he may use his knees while the bones are knitting together. Kangaroo tendon, he says, is as strong as silver wire. It is taken from the tail, and, being animal in its nature, is absorbed, and the leg does not have to be cut open, as is necessary when silver wire is used.

## CHINESE BURIAL CUSTOMS.

VARIED AND CURIOUS PRACTICES TO INSURE COMFORT TO THE DEAD.

The burial customs of China are as varied almost as the dialects of the peoples, but in no province are they more interesting than in Foo-Kien, and especially in the neighborhood of Amoy, the city which has just been brought prominently before the world on account of its occupation by the Japanese troops. The picturesque hills which surround Amoy are dotted with thousands of horseshoe shaped tombs of glittering white, which produce a somewhat uncanny effect.

But of all the odd graveyards near Amoy, none is so strangely weird as the one depicted in the accompanying view. It is the last resting place of about three thousand Tartar soldiers who died of disease or were killed half a century or more ago. They lie there side by side, like the furrows of a ploughed field or the waves of a lazy sea; the nien in positions corresponding to those which they would have held in the ranks, and the officers in advance of them as they would have been on parade or in action. These graves are the only ones the writer ever saw in China that in shape or aspect resembled those of Europeans. Each mound has been carefully cemented to insure preservation, and so well has the work been done that the elements might be defied for centuries. With the succeeding years these casements have grown harder and harder, and although little or no attention is ever paid to the strange graveyard it is wonderfully free from the weeds that one would naturally expect to find flourishing there. Each grave bears the name of its occupant.

The little valley in which they lie is a singularly beautiful spot. The granite faced hills which lean back from it show alternate patches of glittering rock and clumps of the greenest vegetation. The crowded city of the living, although only a stone's throw away, is hidden. So still and serene are the immediate surroundings that one might imagine one's self a thousand miles from the maddening crowd.

The ground was chosen for its propitious "fung-shui." This extraordinary superstition is one of the foundations of the Chinese social system, and could adequately be described only in a long article. Its chief features, however, may be briefly told. To the Chinese the whole face of nature is full of signs and omens. The course of a river, the position of a pile of rock, and the like, are replete with significance to those who pretend to understand these mysteries. The "fung-shui" may be translated as "wind and water rules," and the fung-shui doctors are the men who preserve what China has of natural science and spiritualism. The system is old, of course. Its present form, indeed, has changed little since the twelfth century. Its application to burial customs is its most important development.

Round the mystery of death revolves the whole religious system of the Chinese. The powers of nature are stern and relentless, but they may be propitiated by the intercession of the departed spirits who have at heart the welfare of the living. This is the reason that the only form of religion which appeals to the ordinary Chinese is that of ancestor worship. A large staff of ancestors, flattered by the careful descendant into continual intercession for his material prosperity, is obviously a valuable asset. Therefore the comfort of the dead is the first thought of the living, for, although the spirit of the dead is free, the body must lie in its grave, and at ease, or the spirit is annoyed. Exposure to the elements, the nature of the soil, the configuration of the hills—all these affect the comfort of the occupant of the grave.

To avoid burying one's relatives in the clutches of some earth dragon or leaving them exposed to some evil current of the air, it is necessary to call in the services of a fung-shui doctor. This doctor will see that the man is buried in such fashion that he will bear no ill will toward his descendant. Sometimes the corpse will remain for years unburied, while the family seeks for a spot full of lucky fung-shui or saves money to buy such a place. The two earth currents, those of the dragon and the tiger, must be on the right and the left of the grave. The geomancer arranges these things by the direction of streams, the position of "male and female ground," the position of the stars, and the like. The whole system is one of incredible confusion and absurdity, but it affords a fine living to its learned professors.

The fung-shui is most to be considered as burial, but the observance of many customs is entailed by the severe laws of precedent, which to a great extent govern Chinese life. Customs vary in the different provinces. At Amoy the breath is no sooner out of a body than a hole is bored through the roof to permit the escape of the spirit. Then a piece of silver is put into the mouth of the corpse, in the supposition that a bribe which so often smoothed the path of life, will not be less potent after death among the officials of Hades. Papers having lucky figures on them are burnt, together with paper money. The body lies in its best garments in a coffin which resembles in shape the trunk of a tree. Quicklime is put in and the coffin is sealed with mortar. If it is not to be buried at once it is placed in the hall of ancestors and incense is burned before it day and night. In the South, around Amoy, a bare hillside is a lucky place for burial, because the white ants will not then attack the coffin. A good view, a clump of trees and a valley are all lucky spots and are bought at high prices.